

# Multicultural existence of humankind in conditions of developing global civilization and acceleration of historical rhythms

Nurullin R.

Kazan Federal University, 420008, Kremlevskaya 18, Kazan, Russia

---

## Abstract

© 2017 Serials Publications. The article describes nonlinear nature of the course of humankind's history, which has gradually been realized by social consciousness in accordance with constantly increasing integration of the subjects of humankind. The research methodology is based on the principles of systematicity, subsidiarity as well as on the dialectics of such concepts as culture and civilization, linear and nonlinear, and others. Today integration has acquired the global character which changes, firstly, human subjectness and, secondly, man's attitude towards chance and necessity. All these characteristics are fraught with threats to the integrity of humankind's existence as well as opportunities for it to reach new levels of development. Particular culture which served as a powerful integrator of the society before, loses its ability to carry out ideological role in conditions of the information civilization nowadays. The transition of humankind from monocultural to multicultural way of being requires the implementation of relationship between culture and civilization built on the principles of complementarity. The formation of humankind as a selforganizing system is possible only based on the principle of negative feedback, for the realisation of which the organization of education system is of exceptional importance.

---

## Keywords

Civilization, Culture, Differentiation, Education system, Humankind, Integration, Self-organization, Time

## References

- [1] Alexanian E.A. (2006). Les innovations du style narratif du XX siècle. TRANS. Internet-Zeitschrift für Kulturwissenschaften. Erevan, Vienne: 16. Retrieved October 14, 2016, from <http://www.inst.at/trans/16Nr/05-1/alexanian16.htm>
- [2] Shlomo A. (1994). Hegel's Theory of the Modern State. Cambridge, etc.: Cambridge University Press, pp. 92-93.
- [3] Azroyants E.A. (2002). Globalizatsiya: katastrofa ili put k razvitiyu? Sovremennye tendentsii mirovogo razvitiya i politicheskie ambitsii [Globalization: Catastrophe or Means of Development? Modern Trends of Global Development and Political Ambitions. Moscow: New Vek Publishing House, pp. 287-303.]
- [4] Bacon F. (1972). Novyy organon ili istinnye ukazaniya dlya istolkovaniya prirody [The New Organon or True Directions Concerning the Interpretation of Nature]. Moscow: Mysl, pp. 582 pp.
- [5] Baudrillard J. (1970). La société de consommation. Ses mythes et ses structures. Paris: S.G.P.P., pp. 304.
- [6] Bertalanffy L. von. (1956). General System Theory. General Systems, I: 1-10.

- [7] Bogdanov A.A. (1995). Socializm nauki: Nauchnye zadachi proletariata. Sb.: Russkij pozitivizm: Lesevich, Yushkevich, Bogdanov [Socialism of Science: Proletariat's Scientific Mission. Collection of articles: Russian Positivism: Lesevich, Yushkevich, Bogdanov]. Saint-Petersburg: Nauka, pp. 271-275.
- [8] Callahan J. (1948). Four views of time in ancient philosophy. Cambridge, MA: Harvard University Press.
- [9] Canetti E. (2014). Masse und Macht. Einbeck, Deutschland: AHA-BUCH GmbH, pp. 592.
- [10] Condorset J.A. (1936). Eskiz istoricheskoy kartiny progressa chelovecheskogo razuma. [Sketch for a Historical Picture of the Progress of the Human Mind. Moscow: Sotsekgiz Branch, pp. 227-228.
- [11] Dekart R. (2015). Kosmogoniya. Dva traktata. Traktat o svete. Opisaniye chelovecheskogo tela i traktat ob obrazovanii zhivotnogo. [Descartes R. Cosmogony. Two Treatises. The World or Treatise on Light. Description of Human Body, and Treatise on the Formation of Animals. Moscow: Librokom, pp. 330.
- [12] Dekart R. (1950). Rassuzhdenie o metode. Izbrannyye proizvedeniya. [Discourse on the Method. Selected Works]. Moscow: Gospolitizdat, pp. 257-318.
- [13] Gaidenko P.P. (2011). Immanuel Kant: ot substancii k subyektu, ot bytiya k deyatelnosti. Istoriya novoevropeiskoy filosofii v yeyo svyazi s naukoj. [Immanuel Kant: from Substance to Subject, from Being to Activity. The History of Modern Era European philosophy in its Association with Science]. Moscow: Book house, pp. 266-287.
- [14] Gloveli G.D. (2013). Istoriya ehkonomicheskikh ucheniy: Uchebnoe posobie dlya bakalavrov. [History of Economic Thought: Textbook for Undergraduate Students]. Moscow: Youright, pp. 777.
- [15] Gott V.S. (1988). Filosofskie voprosy sovremennoy fiziki. [Philosophical Problems of Modern Physics]. Moscow: High school, pp. 343 pp.
- [16] Gulyga A.V. (2001). Nemeckaya klassicheskaya filosofiya. [German Classical Philosophy]. Moscow: Rolf, pp. 416.
- [17] Gusserl E. (1994). Sobranie sochineniy: v 3 t. (T.1.) Fenomenologiya vnutrennego soznaniya vremeni. [Collected Works in Three Volumes. On the Phenomenology of the Consciousness of Internal Time. In V.I. Molchanov (Trans.). Moscow: "Gnosis" Publishing House, RIG "LOGOS", pp. 177
- [18] Haken H. (1978). Synergetics. An Introduction. Berlin: Springer.
- [19] Karimov A.R. (2014). Virtue Epistemology and Modern Education. Life Science Journal, 9 (11): 45-50.
- [20] Kudryavtsev O.F. (1987). Gumanisticheskie predstavleniya o spravedlivosti i ravenstve v "Utopii" Tomasa Mora. Istoriya sotsialisticheskikh ucheniy: sb.statey. [Humanistic Representations of Justice and Equality in "Utopia" by Thomas More. History of Socialist Doctrines: Collected Works]. Moscow: USSR Academy of Sciences Publishing House, pp. 197-214.
- [21] Laplace P.S. (1795). Le Systeme du Monde. Paris: Paris Laplace
- [22] Le Bon G. (2011). Psihologiya narodov i mass. [The Crowd: A Study of the Popular Mind]. Moscow: Academic Project, pp. 238.
- [23] Losev A.F. (1977). Antichnaya filosofiya istorii. [Classic Philosophy of History]. Moscow: Nauka, pp. 206
- [24] Maistrov L.E. (1967). Teoriya veroyatnostey: istoricheskiy ocherk. [Theory of Probabilities: Historical Sketch]. Moscow: Nauka, pp. 320
- [25] Mezhuiev V.M. (2001). Kak vozmozhna filosofiya kultury? Sb. st. Ot filosofii zhizni k filosofii kultury [How is Philosophy of Culture Possible? Collection of articles. From the Philosophy of Life to the Philosophy of Culture. In V.P. Vizgin (Eds.). Saint-Petersburg: Aletheia, pp. 395
- [26] Mitin M.B., Gaidenko P.P., Davydov Yu.N. (1979). Lichnost v XX stoletii: Analiz burzhuaznykh teoriy. [Personality in the Twentieth Century: Analysis of Bourgeois Theories]. Moscow: Mysl, pp. 263
- [27] Moscovici S. (1985). L'Age des foules: un traite historique de psychologie des masses. Bruxelles: Les Éditions Complexe, pp. 503.
- [28] Mostepanenko A.M. (1969). Problema universalnosti osnovnykh svoystv prostranstva i vremeni. [Problem of the Universality of Fundamental Properties of Space and Time]. Leningrad: Nauka, pp. 229
- [29] Narsky I.S. (1976). Immanuel Kant. [Immanuel Kant]. Moscow: Mysl, pp. 208
- [30] Nikulicheva D.B. (2015). Pertseptsiya vremeni i ee korrelyatsiya s temporalnymi kategoriyami yazyka [Perception of Time and its Correlation with the Temporal Categories of Language]. Human Being: Image and Essence: Academic Journal, 2015: 39-50.
- [31] Norbert Wiener. (1948). Cybernetics or Control and Communication in the Animal and the Machine. New York: John Wiley & Sons Inc.
- [32] Nurullin R., (2013). Philosophic Problems of Correlation between Professional Education and Education General. Middle-East Journal of Scientific Research 17(2): 226-232
- [33] Nurullin R., (2014). Personality Formation and Education in Multicultural Field of Social Life. Middle-East Journal of Scientific Research 21(1): 38-42. 2014
- [34] Oyzerman T.I. (2009). Kantovskaya kontseptsiya prostranstva i vremeni. [Kant's Conception of Space and Time]. Kantian Collection of Essays, 1 (29): 7-18

- [35] Petushkova Ye.V. (2001). Mekhanitsizm. [Mechanicalism]. The Universal Encyclopedia of Philosophy. In A.A. Gritsanov (Eds.). Moscow: AST, Minsk: Harvest, Sovremennyy literator, pp. 634-635.
- [36] Polyanskiy F.Ya. (1987). Sotsialnye utopii perioda razlozheniya feodalizma. Vsemirnaya istoriya ekonomicheskoy mysli: (V 6t.) [Social Utopias in Time of the Decline of Feudalism. World History of Economic Thought: In six volumes]. Moscow: Mysl, pp. 375-377.
- [37] Prigogine I. and Stengers I. (1984). Order out of chaos. Man's new dialogue with nature Heinemann. London: Heinemann, pp. 349.
- [38] Prigozhin I. and Stengers I. (1986). Poryadok iz haosa: Novyj dialog cheloveka s prirodoj. [Order out of Chaos: Man's New Dialogue with Nature]. In V.I. Arshinov, Yu.L. Klimontovich and Yu.V. Sachkov. (Trans.). Moscow: Progress, pp. 432.
- [39] Reale G. and Antiseri D. (2002). Celi i principy "EHnciklopedii". Zapadnaya filosofiya ot istokov do nashih dnei. Ot Vozrozhdeniya do Kanta [Objectives and Principles of "Encyclopedia". Western Philosophy from the Origins to the Present Day. From the Renaissance to Kant]. In S.A. Maltseva (Trans. and Eds.). Saint-Petersburg: Pnevma, pp. 620-623.
- [40] Rudi A.Sh. (2012). Teoriya ravnovesiya kak mekhanizma ustoichivosti [Equilibrium Theory as Mechanism of Stability]. Omsk Scientific Bulletin, 3 (109): 92-95
- [41] Smirnov S.A. et. al. (2007). Pedagogika: teorii, sistemy, tekhnologii. [Education: Theory, Systems, Techniques]. Moscow: Academia Publishing Center, pp. 512
- [42] Smith G. and Oaklander L.N. (1995). Time, Change and Freedom: An Introduction to Metaphysics. London and New York: Routledge, pp. 210.
- [43] Solovyev E.Yu. (1991). Proshloe tolkuet nas: (Ocherki po istorii filosofii i kultury). [Past Interprets Us (Essays on the History of Philosophy and Culture)]. Moscow: Politizdat, pp. 432
- [44] Sosa E. (2007). A virtue epistemology. Apt belief and reflective knowledge, (Volume I). Oxford: Clarendon Press, pp. 164.
- [45] Sosa E. (2008). Knowing full well: the normativity of beliefs as performances. Philos. Stud., 142: 5-15.
- [46] Spartin V. (2000). Noosfernaya pedagogika: O formirovanii noosfernogo mentaliteta [Noospheric Educational Science: On the Formation of the Noospheric Mentality]. Biosphere (Online Academic Journal), 2. Retrieved October 14, 2016, from <http://www.ihst.ru/~biosphere/Mag-2/spartinA.htm>.
- [47] Spinoza B., (1994). Ethics. Great Books of the Western World. Chicago; Auckland; London; Madrid; Manila; Paris; Rome; Seoul; Sydney; Tokyo; Toronto, 28: 585-697.
- [48] Stalin J.V. (1924). Ob osnovah leninizma. [On the Foundations of Leninism]. Pravda, No. 96, 97, 103.105, 107, 108, 111; 26th and 30 of April; 9th, 11th, 14th, 15th and 18 of May 1924
- [49] Stepin V.S. (2011). Istoriya i filosofiya nauki. [History and Philosophy of Science]. Moscow: Vysshaya shkola, pp. 423.
- [50] Turner B. S. (2006). The Cambridge Dictionary of Sociology. Cambridge: Cambridge University Press, pp. 268.
- [51] Vladimirov Yu.S. (2016). Relyatsionnaya kontseptsiya Leybnitsa-Maha [Relational Concept of Leibniz-Mach. Metaphysics: Academic Journal, 3 (21): 69-86
- [52] Zagzebski L. (1996). Virtues of the Mind. Cambridge: Cambridge University Press, pp. 365
- [53] Zykova A.B. (1978). Uchenie o cheloveke v filosofii X. Ortegi-i-Gasset: kriticheskie ocherki [The Concept of Man in Ortega y Gasset's Philosophy: Critical essays]. Moscow: Nauka, pp. 160